593 In al-Qasr it is a rare sight to see a father and his young son together, and it is only slightly more common to see the father with the grown son. The second case may simply be a reflection of the division of labor since the son, once grown, takes over the economic tasks of his father.

593 867 584 872 The most important duties of a father toward his son are three: he must teach him generosity, courage and courtesy; he must see that the boy learns the Quran; and he must arrange a good marriage for his son. According to 593 852 [872] [583] Peters (1960:34), the Cyrenaican Bedouin father must attend to three things for his son, namely: his circumcision, his education in the Quran, and his bridewealth when he marries. [177] In al-Qasr, the Egyptian school teachers have succeeded in showing the Bedouin that circumcision is a private family 593 852 178 affair and not a public ritual. Although all fathers still see to it that their sons are circumcised, the father is no longer responsible for "making a circumcision party." In [626] [481] fact, the father who does insist on following the old ways by hiring a dancer and publicly marking his son's rite de passage, will be ridiculed as one "who only wants to make money from the ritual gift (naquut) given the boy."

593 The son recognizes the rights which the father has over him through a show of respect and obedience. A boy shows deference toward his father by not smoking, singing, or reciting poetry of any kind in his presence. During the

*613 159 581 156 with Bait Bu Taram of 'Ailit Lazumi. These marriages and their resultant alliances enhance the political power and social status of Hajj 'Ali within and without al-Qasr.

Although he has no education himself, and neither reads 159 156 873 [212] nor writes, Hajj 'Ali has sent his son to the University of Alexandria. Hajj 'Ali's son is the only boy from al-Qasr ever to attend the university. Hajj 'Ali desired that his son study law at the university or enter the military academy "and become an officer." But his son objected to this, saying: "Either way I will be employed by the government and will not be permitted to travel and see other countries." Hajj 'Ali did not argue with this: he said that his son should study what he wished. The son is now studying in the Faculty of Commerce 156 159 •872 562 at Alexandria. Hajj 'Ali is also sending his daughters to the primary school in al-Qasr. Not all of the Bedouins believe that girls should receive an education.

156 159 554 472 Hajj 'Ali places among the "status group" in terms of wealth. Although he has now committed himself to olive-farming as a way of life, he remains one of the biggest sheep owners in al-Qasr. Therefore, he is identified with both traditional and modern symbols of status. Hajj 'Ali differs in 156 159 554 443 423 472 one important way from other members of the "status group" in that he owns three small general stores, two in al-Qasr and one far to the west in Sallum. This fact has several significant implications. Shops in al-Qasr (there are five

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